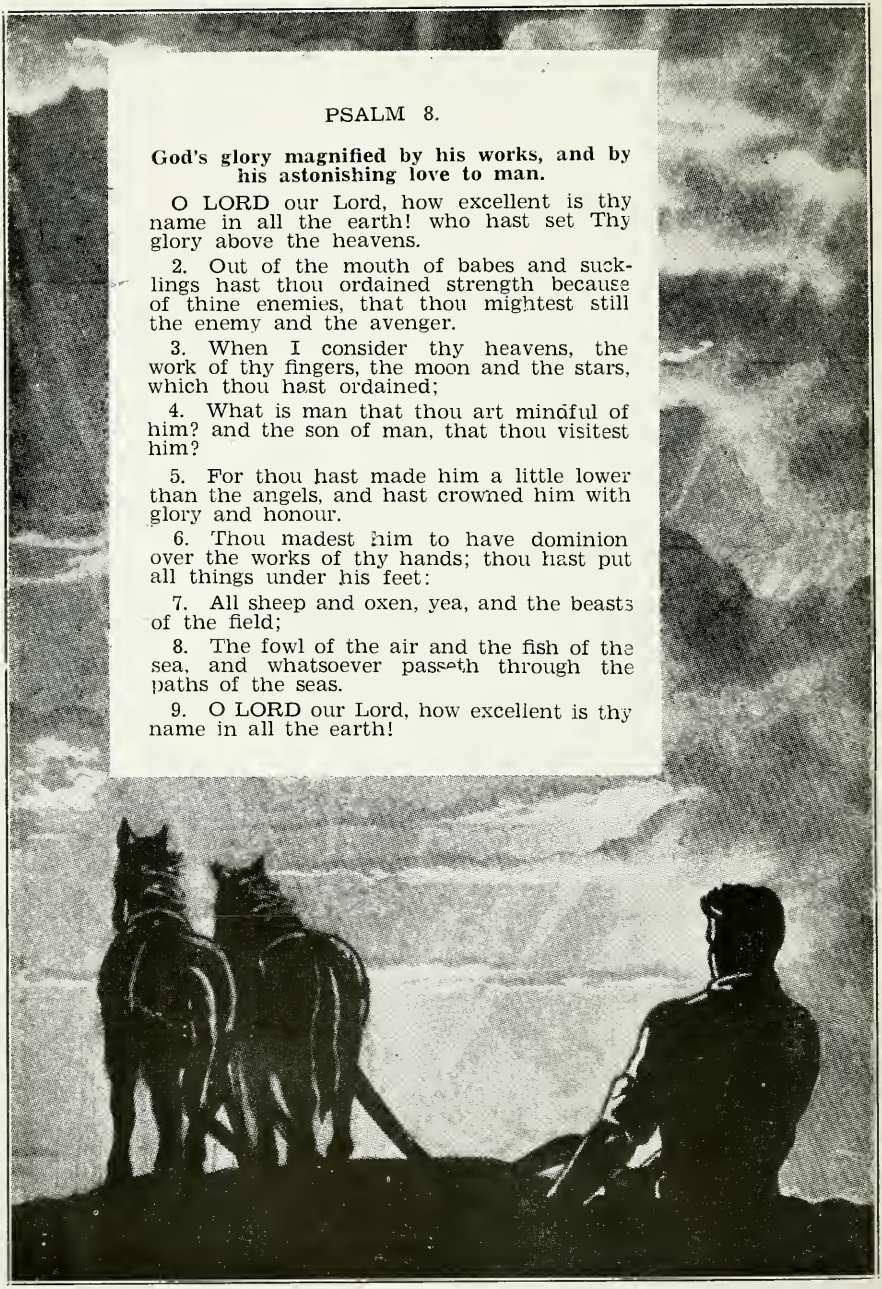
February 29
1940

Millennial Star

"O LORD, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens."

No. 9, Vol. 102 Thursday, February 29, 1940



PSALM 8.

God's glory magnified by his works, and by his astonishing love to man.

O LORD our Lord, how excellent is thy name in all the earth! who hast set Thy glory above the heavens.

2. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4. What is man that thou art mindful of him? and the son of man, that thou visitest him?

5. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

7. All sheep and oxen, yea, and the beasts of the field;

8. The fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the seas.

9. O LORD our Lord, how excellent is thy name in all the earth!

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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HUGH B. BROWN
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JAMES P. HILL
MELVIN W. DUNN
Associate Editors

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"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; To another faith by the same Spirit; to another the gifts of healing by the same spirit." 1 Cor. 12: 8, 9.

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EDITORIAL

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THIS WEEK'S COVER

"Meanwhile, the earth, rolling in space, evolved from its chaotic state, and in time became a fit abode for the higher creations of God."

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SALVATION from the Mormon viewpoint. See page 130.

What is your "rent" to the Lord? See page 133.

Did Queen Victoria receive the Book Of Mormon? See page 140.

The Meaning Of Salvation

By Elder John A. Widstoe
Of the Council of the Twelve

Elder John A. Widstoe.

IN the revelations given to the Prophet Joseph Smith there is constant mention and promise of salvation. Almost from the beginning of the latter-day work the Lord held forth salvation as the ultimate desideratum of life and of all human effort. Salvation is declared to be the Lord's greatest gift. The salvation of humanity is His chief concern. When the Lord later describes the Gospel itself to the prophet—young and immature in worldly knowledge—and speaks of the gifts that men may enjoy, He says all gifts are merely for the salvation of man. That is, everything that pertains to the Gospel is concentrated upon salvation. The salvation of man is the issue of life.

Though salvation must come through the power of the Priesthood, yet the Lord declares that salvation is available for all. There is not a living soul—black, white, yellow, red—who is deprived of the possibility of salvation. The gift of salvation is for all who prepare themselves to receive it. And, the salvation that the Lord speaks of to the Prophet Joseph Smith does not deal entirely with the hereafter, for salvation belongs to earth as to existence beyond. In some way I must be saved upon this earth as well as in the heavens to come.

Conditions Clear

The Lord has given the promise of salvation, and He has also made clear the conditions of salvation. The first condition is the acceptance of the plan of salvation formulated by God in the heavens above. That plan must be accepted. There is no possibility of salvation outside of it; which is a self-evident proposition if salvation is tied up eternally with the Priesthood, because the Priesthood is connected organically with the plan of salvation. Those who want to be saved, who desire to achieve salvation, must accept Jesus Christ. There can be no salvation otherwise.

With respect to the human family, Michael, who is Adam, the Ancient of Days, has the keys of salvation for the earth. On a great day to come, when the work on earth shall have been finished, the leaders of all dispensations, one after the other—Abraham, Moses, Joseph Smith—the various men who have been at the head of great dispensations, will deliver their stewardships to Adam, who has the keys of salvation for this earth. He then will deliver the completed work to Jesus, who is the chief and central figure in the plan of salvation pertaining to the human family, and who renders his account

to the Father. The keys that have been restored in this day, that belong to this Church, are keys of salvation, the greatest that we have, because all other keys are merely serviceable, and subservient to the keys of salvation.

Objectives Given

What are the objectives of salvation? The first objective is the attainment of eternal life. Eternal life is a composite of eternal existence and eternal activity. A man, or a thing may exist throughout the ages, being immortal in that sense; but to have eternal life one must be active, and active in the great cause of the Lord. That is the first objective of salvation. Eternal existence is not sufficient for a Latter-day Saint.

Another objective of salvation, coexistent with the first is to become increasingly like God. That is a high objective, the highest goal to which man can aspire. Latter-day Saints do not believe that we are going to be like God in full achievement.

The third objective of salvation implies that it is not quite enough to live eternally, or to be like God. We want to be near God. The third great objective in salvation then is to win a place in the presence of God, to dwell with Him. We must be in the centre of all good things if we are to have full salvation.

First, salvation must be looked upon as a contest. We are in a material world, sent from a spiritual existence. Here are mountains, rivers, trees, and all manner of material objects which I must overcome, make subject to my will, if I am to be master of the earth. In fact, we were sent here for that purpose. As I progress through life upon earth I am in constant contest with the material forces of the universe. Unless I learn to know and conquer these forces of earth, I cannot begin to approach the fulness that characterises our Father in Heaven.

But, after all, that is the least contest here upon earth. The spiritual world has two aspects or divisions, as the back and the front of my hand, or the two sides of a shield. Within the spiritual world are two opposing forces, good and evil. What is good? That which conforms to law and seeks the salvation of man. What is evil? That which opposes law and refuses salvation. That is the simple, gospel, "Mormon" definition. Instead of swimming about in metaphysical oceans, here is the "Mormon" answer: whatever is obedient to law and reaches out for salvation, that is good; whatever is in opposition to law and refuses salvation, that is evil.

A Contest

Life and the approach to salvation, therefore, may be viewed as a contest between good and evil. If I contend for righteousness and am partly victorious, day by day, I am in a state of salvation. Salvation does not lie in some remote distance. If I so live and act to-day that I increase in likeness to God. and acquire thereby the presence of God through His Holy Spirit, it is because I contend with evil. I am in the

midst of evil as of good; I cannot escape the contact. I must make a choice every moment of my life. Therefore salvation may be looked upon as a contest, from the "Mormon" point of view.

As A Condition

Salvation which is a contest and a process, is yet another thing—it may be looked upon as a condition. Though there be constant change and progression, everlasting change, endless upward reaches, yet salvation may be viewed as a condition, for it approaches a static condition.

If, in a group, all are moving forward toward salvation but at different rates and directions some at two others at four, and yet others at six miles an hour, in course of time the slow ones will tend to be congregated in one place, the more rapid ones further on, and the most rapid still further on—yet they may all be moving forward. In this sense, the slow-moving group would be under one condition, the middle-moving group under another, and the rapidly moving group under a different condition—all depending on the rate of our progress. We form groups along the way of eternal life.

The law of the glories, as given in Section 76 of the Doctrine and Covenants, is one of the great and glorious revelations given to man in any time. Its chief message is not the glories to be attained but that man is rewarded according to his works. As I serve so shall I earn my reward. The glories are but amplifications of that thought. I earn my place. I earn my place there, I shall ever earn my place. The Latter-day Saints believe that all men shall be saved but that men are grouped in the hereafter according to their works, in groups comparable with the sun, the moon, and the stars.

Only Celestial Glory

The Church of Jesus Christ of Latter-day Saints has no interest in the lower glories. It teaches only the celestial glory. When men ask if we need to be baptised to enter the terrestrial or telestial glory, we can only say we do not know and have no concern with these lower glories. Our concern is to bring every living man and woman on the earth, if possible, into the celestial world. I cannot, nor do I want to explain how they may enter a lower glory. I preach the highest glory. Latter-day Saints strive for the highest.

The promise, conditions and objectives of salvation, may be measured on earth as a contest, as a process, and as a relative condition.

A glorious statement, one of the greatest ever given to man, far beyond our full understanding, opens the vision of eternity and stirs the soul and mind of man, comprehends all I have said here: "Behold, this is My work and My glory to bring to pass the immortality and eternal life of man." (Moses 1-39). The Lord has spoken it. The Lord finds His work and His glory in providing the means of salvation for us.

Salvation means more than we ordinarily have in mind when we ordinarily speak of it.

★

Tithing

What is tithing I ask of thee?
And from whence came the rule?
Is it what the Lord requires of me,
Or is it taught in every-day school?
Answer thou me this interrogation,
And, is it only for this generation?

Nay, not so, for the Lord hath said
To Moses and Hezekiah who are dead:
" Whatsoever passeth under the rod
The tenth shall be holy unto God."
" And they brought tithe of oxen and of sheep
Consecrated to God and laid in a heap."

Then came Nehemiah, a prophet so dear,
And to the law of tithe he gave ear.
In Malachi's writing we plainly see,
"Will a man rob God? Yet ye have robbed me."
" In what?" You ask and make no boasts,
" In tithing," saith the Lord of Hosts.

" If only one tenth you pay to me,
Blessings unnumbered I'll pour on thee."
These words of the Lord to-day we hear,
Through Joseph Smith, our prophet and seer.
And he, like other prophets now dead,
Left written the words God to him said.

In spirit of Love and obedience, pay
One tenth of what you earn each day.
It's the rent you owe for mortal home,
It's due no matter where you roam.
Force is not used by God above
But obedient children He's sure to love.

JANIE S. WOODSON.
(Gretna, Virginia).

Added Upon

A STORY

By Nephi Anderson

Commencing with this issue the "Millennial Star" will publish a serialised version of the story that has been a favourite among the members of the church so long, and hopes by so doing it will afford many of its readers the opportunity which they hitherto have not had of reading this excellent narrative.

AUTHOR'S FOREWORD

A religion, to be worth while, must give satisfactory answers to the great questions of life: What am I? Whence came I? What is the object of this life? and what is my destiny? True, we walk by faith, and not by sight, but yet the eye of faith must have some light by which to see. "Added Upon" is an effort to give in brief an outline of "the scheme of things," "the ways of God to men" as taught by the Gospel of Christ and believed in by the Latter-day Saints; and to justify and praise these ways, by a glance along the Great Plan, from a point in the distant past to a point in the future—not so far away, it is to be hoped.

On subjects where little of a definite character is revealed, the story, of necessity, could not go into great detail. It is suggestive only; but it is hoped that the mind of the reader, illumined by the Spirit of the Lord, will be able to fill in all the details that the heart may desire, to wander at will in the garden of the Lord, and dwell in peace in the mansions of the Father.

Many have told me that when they read "Added Upon," it seemed to have been written directly to them. My greatest reward is to know that the little story has touched a sympathetic chord in the hearts of the Latter-day Saints, and that it has brought to some aching hearts a little ray of hope and consolation.

Nephi Anderson.

PART FIRST

SECTION I.

"Where was thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the Sons of God shouted for joy?"—Job 38: 4, 7.

THE hosts of heaven—sons and daughters of God—were assembled. The many voices mingling, rose and fell in one great murmur like the rising and falling of waves about to sink to rest. Then all tumult ceased, and a perfect silence reigned.

"Listen," said one to another by his side, "Father's will is heard."

A voice thrilled the multitude. It was clear as a crystal bell, and so distinct that every ear heard, so sweet, and so full of music that every heart within its range beat with delight.

"And now, children of God," were the words, "ye have

arrived at a point in this stage of your development where a change must needs take place. Living, as ye have, all this time in the presence of God, and under the control of the agencies which here exist, ye have grown from children in knowledge to your present condition. God is pleased with you—the most of you, and many of you have shown yourselves to be spirits of power, whom He will make His future rulers. Ye have been taught many of the laws of light and life, whereby the universe is created and controlled. True, ye have not all advanced alike, or along the same lines. Some have delighted more in the harmonies of music, while others have studied the beauties of God's surrounding works. Each hath found pleasure and profit in something; but there is one line of knowledge that is closed to you all. In your present spiritual state, ye have not come in contact with the grosser materials of existence. Your experiences have been wholly within the compass of spiritual life, and there is a whole world of matter, about which ye know nothing. All things have their opposites. Ye have partly a conception of good and evil, but the many branches into which these two principles sub-divide, cannot be understood by you. Again, ye all have had the hope given you that at some time ye would have the opportunity to become like unto your parents, even to attain to a body of flesh and bones, a tabernacle with which ye may pass on to perfection, and inherit that which God inherits. If, then, ye ever become creators and rulers, ye must first become acquainted with the existence of properties, laws, and organisation of matter other than that which surround you in this estate.

"To be over all things, ye must have passed through all things, and have had experience with them. It is now the Father's pleasure to grant you this. Ye who continue steadfast, shall be added upon, and be permitted to enter the second estate; and if ye abide in that, ye shall be further increased and enlarged and be worthy of the third estate, where glory shall be added upon your heads forever and ever.

"Even now, out in space, rolls another world—with no definite form, and void; but God's Spirit is there, moving upon it, and organising the elements. In time, it will be a fit abode for you."

The voice ceased. Majesty stood looking out upon the silent multitude. Then glad hearts could contain no more, and the children of God gave a great shout of joy. Songs of praise and gladness came from the mighty throng, and its music echoed through the realms of heaven!

Then silence fell once more. The Voice was heard again:

"Now, how, and upon what principles will your salvation, exaltation, and eternal glory be brought about? It has been decided in the council of eternity, and I will tell you.

"When the earth is prepared, two will be sent to begin the work of begetting bodies for you. It needs be that a law be given these first parents. This law will be broken, thus bringing sin into the new world. Transgression is followed by punishment; and thus ye, when ye are born into the world, will come

Continued on page 138

THURSDAY, FEBRUARY 29, 1940

EDITORIAL

Sabbath Observance In Modern Times

SOME Latter-day Saints are to-day faced with the question, "Are we expected to observe the Sabbath in the spirit in which the original commandment was given, or have changing conditions modified and 'liberalised' our living so that we might engage in some activities which, in the past, have been banned?"

To every true Latter-day Saint the answer to this question is obvious. The commandment to observe the Lord's Day was first given to the Children of Israel from Mount Sinai. Since that time it has been reiterated in every dispensation.

The Bible is clear that, so far as that record is concerned, to its very end Sabbath observance continues to be the law. The Book of Mormon definitely makes the same commandment a part of Gospel Teaching. The Doctrine and Covenants, the most modern of scriptures, confirms the previous teachings and enjoins strict observance of the Sabbath Day.

No Changes To Suit Modern Times

At no time has there been any pronouncement, scriptual, or otherwise, to change the commandment. Therefore, regardless of what others may do or what other churches may sanction, Latter-day Saints are under obligation to give strict observance,

to " rest from your labours and to pay thy devotions unto the Most High."

A Commandment

The commandment continues, " and on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. . . . And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and countenance . . . the fullness of the earth is yours . . . the good things which come of the earth, whether for food or for raiment . . . to strengthen the body and to enliven the soul." And then the final injunctions and promises—" And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. . . . But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. I, the Lord, have spoken it, and the Spirit beareth record. Amen." (Doctrine and Covenants, Sec. 59: 13-24.)

Sabbath Observance—A Duty

" To observe the Sabbath Day properly is the plain duty of every Latter-day Saint—and that includes the young men and young women and boys and girls. It may seem strange that it should be necessary to repeat this often-asserted fact. But there appear to be some people, and sometimes whole communities, who neglect this duty, and therefore stand in need of this admonition."

(Gospel Doctrine Pg. 307).

Advance Preparation Necessary

Latter-day Saints are urged to give serious consideration to proper observance of the Sabbath in their homes and among their families. Amusements, sports, outings, visits to pleasure resorts, fishing, hunting, and other forms of recreation are in direct violation of all commandments and teachings on this subject. Unnecessary work or travel should be avoided. Advance preparation should limit even household duties to a minimum. The spirit of rest, worship, and prayer should be fostered in every home.—JOHN D. GILES.

ADDED UPON

Continued from page 135

in contact with misery, pain, suffering, and death. Ye will have a field for the exercise of justice and mercy, love and hatred. Ye will suffer, but your suffering will be the furnace through which ye will be tested. Ye will die, and your bodies will return to the earth again. Surrounded by earthly influences, ye will sin. Then, how can ye return to the Father's presence, and regain your tabernacles? Hear the plan:

"One must be sent to the earth with power over death. He will be the Son, the only begotten in the flesh. He must be sinless, yet bear the sins of the world. Being slain, He will satisfy the eternal law of justice. He will go before and bring to pass the resurrection from the dead. He will give unto you another law, obeying which, will free you from your personal sins, and set you again on the way of eternal life. Thus will your agency still be yours, that ye may act in all things as ye will."

A faint murmur ran through the assembly.

Then spoke the Father: "Whom shall I send?"

One arose, like unto the Father—a majestic form, meek, yet noble—the Son; and thus he spoke:

"Father, here am I, send me. Thy will be done, and the glory be thine forever."

Then another arose. Erect and proud he stood. His eyes flashed, his lip curled in scorn. Bold in his bearing, brilliant and influential, Lucifer, the Son of the Morning, spoke:

"Behold I, send me. I will be thy son, and I will redeem all mankind, that not one soul shall be lost; and surely I will do it; wherefore, give me thine honour."

Then spoke one as with authority:

"Lucifer, thy plan would destroy the agency of man—his most priceless gift. It would take away his means of eternal advancement. Your offer cannot be accepted."

The Father looked out over the vast throng; then clearly the words rang out:

"I will send the first!"

But the haughty spirit yielded not. His countenance became fiercer in its anger, and as he strode from the assembly, many followed after him.

Then went the news abroad throughout heaven of the council and the Father's proposed plan; of Christ's offer, and Lucifer's rebellious actions. The whole celestial realm was agitated, and contention and strife began to wage among the children of God.

Returning from the council chamber of the celestial glance through the paths of the surrounding gardens, came two sons of God. They were engaged in earnest conversation.

"But," Brother Sardus," said one, "how can you look at it in that light? Lucifer was surely in the wrong. And then, how haughty and overbearing he was."

"I cannot agree with you, Homan. We have a right to think and to act as we please, and I consider Lucifer in the right.

"There! He, and you with him, talk about your rights to think and act as you please. Have you not that right? Have you not used it freely in refusing to listen to Father's counsel? Do not I exercise it in that I listen and agree with Him? But let me tell you, brother, what your reasoning will lead to."

"I know it—but go on."

"No, you do not; you do not seem to understand."

"Perhaps you will explain," said the other haughtily.

"Brother, be not angry. It is because of my love for you that I speak thus. It is evident that we, in that future world of experience and trial, will retain our agencies to choose between the opposites that will be presented to us. Without that privilege, we should cease to be intelligences, and become as inanimate things. How could we be proved without this power? How could we make any progress without it?"

"I grant it all."

"Then, what would Lucifer do? He would save you from the dangers of the world, whether you would or not. He would take away any need of volition or choice on our part. Do what we would, sink as deep into sin as we could, he would save us notwithstanding, without a trial, without a purging process, with all our sins upon us; and in this condition we are expected to go on to perfection, and become kings and priests unto God our Father, exercising power and dominion over our fellow creatures. Think of it! Evil would reign triumphant. Celestial order would be changed to chaos."

The other said not a word. He could not answer his brother's array of arguments.

"Dear brother," continued Homan, "never before have I received such sorrow as when I saw you follow that rebellious Son of Morning. Henceforth quit his company. I fear for him and his followers."

"But he has such power over me, Homan. His eloquence seems to hold me, and his arguments certainly convince me, But I must go—and brother, come with me to the assembly which we are to hold. Many will be there from far and near. Will you come?"

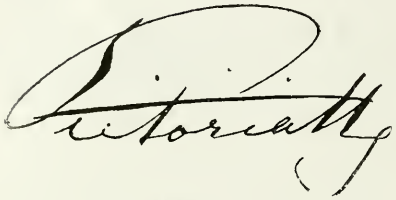
"I cannot promise you, Sardus. Perhaps I may call and see what is said and done."

Then they parted.

(To be continued).

When Queen Victoria Received The Book Of Mormon

By Leroi C. Snow.



Reproduction of a Signature of Queen Victoria

EARLY in the spring of 1840 Lorenzo Snow, then twenty-five years of age, was appointed to a mission in England. He crossed the ocean in a sailing vessel, September 7th to October 19th. After spending ten days in Manchester with Brigham Young and the others of the Council of the Twelve who had gathered there, he was assigned to labour in Birmingham until the following February, 1841, when he was appointed to "preside over the Church in London."

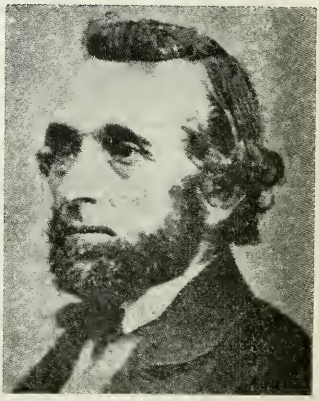
About this time the Lord said in a revelation to Joseph Smith:

"Unto this end have I raised you up, that I might show forth my wisdom through the weak things of the earth and this Gospel shall be made known to the kings and nations of the earth."

The following interesting story of Mormonism and the Queen of England has been compiled from Tullidge's "Histories" written between 1877 and 1886:

Victoria ascended the throne of Great Britain just three weeks before Heber C. Kimball, Orson Hyde, and Willard Richards arrived in her realm to preach the Gospel.

Before leaving England, President Brigham Young, who had succeeded in raising means to publish the Book of Mormon, gave directions for copies to be specially prepared and richly bound for presentation to her Majesty and the Prince Consort. The honour of this devolved upon Lorenzo Snow, who was at that time president of the London conference. He made the presentation in 1842, through the politeness of Sir Henry Wheatley, and it is said that her Majesty condescended to be pleased with the gift. Whether she ever read the Book of Mormon is not known, although if the presentation did not altogether fade from her memory, Mormonism became sensational enough to provoke even a monarch to read the book, if for nothing better than curiosity; so, not unlikely Queen Victoria read some portions, at least of the Book of Mormon.



Lorenzo Snow

In a family album now treasured by the descendants of Lorenzo Snow, there appears a signature of Queen Victoria, also reproduced herewith. By what circumstance it came there is not now known, but some have been wont to link it with Lorenzo Snow's presentation of Brigham Young's gift to a Queen and an Empress.

"A Day Of God's Power"

By Wilford Woodruff

(From His Journal. Quoted in "Wilford Woodruff," by Matthias F. Cowley).

WHILE I was living in this cabin in the old barracks, we experienced, with the Prophet Joseph, a day of God's power. It was a very sickly time; Joseph had given up his home in Commerce to the sick, and had a tent pitched in his dooryard and was living in that himself. The large number of Saints who had been driven out of Missouri were flocking into Commerce, but had no homes to go to, and were living in wagons, in tents, and on the ground; many, therefore, were sick through the exposure to which they were subjected. Brother Joseph had waited on them until he was worn out and nearly sick himself.

On the morning of 22nd of July, 1839, he arose, reflecting upon the situation of the Saints of God in their persecutions and afflictions. He called upon the Lord in prayer, the power of God rested upon him mightily, and as Jesus healed all the sick around Him in His day, so Joseph, the Prophet of God, healed all around on this occasion. He healed all in his house and dooryard; then, in company with Sidney Rigdon and several of the Twelve, went among the sick lying on the bank of the river, where he commanded them in a loud voice, in the name of Jesus Christ, to rise and be made whole, and they were all healed. When he had healed all on the east side of the river that were sick, he and his companons crossed the Mississippi river in a ferry boat to the west side, where we were, at Montrose. The first house they went into was President Brigham Young's. He was sick on his bed at the time. The Prophet went into his house and healed him, and they all came out together.

As they were passing by my door, Brother Joseph said "Brother Woodruff, follow me." These were the only words spoken by any of the company from the time they left Brother Brigham's house till they crossed the public square, and entered Brother Fordham's house. Brother Fordham had been dying for an hour, and we expected each minute to be his last. I felt the spirit of God that was overpowering His Prophet. When we entered the house, Brother Joseph walked up to Brother Fordham and took him by the right hand, his left hand holding his hat. He saw that Brother Fordham's eyes were glazed, and that he was speechless and unconscious.

After taking his hand, he looked down into the dying man's face and said: "Brother Fordham, do you know me?" At first there was no reply, but we all could see the effect of the spirit of God resting on the afflicted man. Joseph again spoke: "Elijah, do you know me?" With a low whisper Brother Fordham answered, "Yes," The Prophet then said: "Have you not faith to be healed?" The answer, which was a little plainer than before was: "I am afraid it is too late; if you had come sooner, I think I might have been." He had the appearance of a man waking from sleep; it was the sleep of death. Joseph

then said: "Do you believe that Jesus is the Christ?" "I do, Brother Joseph," was the response. Then the Prophet of God spoke with a loud voice, as in the majesty of Jehovah: "Elijah, I command you, in the name of Jesus of Nazareth, to arise and be made whole."

The words of the Prophet were not like the words of man, but like the voice of God. It seemed to me that the house shook on its foundation. Elijah Fordham leaped from his bed like a man raised from the dead. A healthy colour came to his face, and life was manifested in every act. His feet had been done up in Indian meal poultices; he kicked these off his feet, scattered the contents, then called for his clothes and put them on. He asked for a bowl of bread and milk, and ate it. He then put on his hat and followed us into the street, to visit others who were sick.

The unbeliever may ask, "Was there no deception in this?" If there is any deception in the mind of the unbeliever, there was certainly none with Elijah Fordham, the dying man, or with those who were present with him; for in a few minutes he would have been in the spirit world, if he had not been rescued. Through the blessing of God he lived till 1880, when he died in Utah; while all who were with him on that occasion with the exception of one (myself), are in the spirit world. Among the number present were Joseph and Hyrum Smith, Sidney Rigdon. Brigham Young, Heber C. Kimball, George A. Smith, Parley P. Pratt, Orson Pratt and Wilford Woodruff.

While waiting for the ferry boat, a man of the world, knowing of the miracles which had been performed, came to Joseph and asked him if he would not go and heal twin children of his, about five months old, who were both lying sick nigh unto death. They were some two miles from Montrose. The Prophet said he could not go: but, after pausing some time, said he would send someone to heal them; and he turned to me and said: "You go with the man and heal his children." He took a red silk handkerchief out of his pocket, gave it to me, told me to wipe their faces with the handkerchief when I administered to them, and they should be healed. He also said to me: "As long as you will keep that handkerchief, it shall remain a league between you and me." I went with the man, did as the Prophet commanded me, and the children were healed. I have possession of the handkerchief unto this day.

★

Even the cleverest and most perfect circumstantial evidence is likely to be at fault after all, and therefore ought to be received with great caution. Take the case of any pencil sharpened by any woman; if you have witnesses, you will find she did it with a knife, but if you take simply the aspect of the pencil, you will say she did it with her teeth.

—Mark Twain.

Sunday Night Thoughts

By President Andre K. Anastasiou

May I commend to your thoughts, these lines:

Sister Mary A. Northgraves passed away on Tuesday, January 9th. She had been President of the Gainsborough Branch Relief Society for the last 26 years. Being a faithful worker, the Branch will miss her very much. Sister Northgraves held her last Relief Society meeting on Monday, January 1st. She tried to hold it the night before her death, but was too ill to carry on. It was on this same night that she attributed her last act in this life—that of paying her tithing, although it was not due until the following week.

"I believe she knew her mission was finished."

"I wish to add that it was through Sister Northgraves that my entire family and I are members of the Church," writes President W. H. Fitchet.

A worthy record worth of emulation.

★

Dr. James E. Talmage, sixteen years ago, said, in one of the District Conferences held at the Handsworth Chapel, Birmingham:

"The time is not far distant when all the Elders will be withdrawn from the British Mission, and will needs be run by the local brethren," and added that, "people will flock to this Church not in tens and twenties, but in hundreds and thousands. It will not be a matter of whom to accept it, but who will have to remain out."

With the departure of President Hugh B. Brown and the last three missionaries, the first part of the prophecy has been fulfilled. "Now," writes Sister Florence B. Dunn, "we all have to keep our lamps trimmed and burning. . . ."

The second part of the prophecy will be fulfilled in due time.

★

A baker, living in a village not far from Quebec, Canada, bought his butter from a neighbouring farmer. One day he became suspicious that the butter was not of the same weight, and therefore decided to satisfy himself about it. For several days he weighed the butter and found that the rolls were gradually diminishing in weight.

This angered him so much that he took the farmer to court.

"I presume you have the weights," said the judge.

"No, sir," said the farmer.

"How then do you manage to weigh the butter that you sell?"

"That's easily explained, your honour," said the farmer. "When the baker commenced buying his butter off me, I thought I would get my bread off him, and it's been the one-pound loaf I have been using as a weight for the butter I sell to him. If the weight of the butter is wrong, he has himself to blame."

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

February 23rd, 1861.—Apostle George F. Richards was born at Farmington.

February 27th, 1842.—The first branch was established in what is now the Leeds District. There is a beautiful story behind the introduction of the Gospel there.

"Early in 1842, Elder Henry Cuerden, with his wife, left Burnley for Bradford. Arriving there penniless, they occasioned past a mill called "Providence." "Knowing that Providence had sent us," they called there for work. His wife obtained employment, and the proprietor invited them to lunch. Conversation led to religion, and the proprietor pointed out that he was a preacher at Universal Christian church. Elder Cuerden preached at the church the following Sunday, converted the preacher, and February 27th, 1842, a branch was established at the chapel."

February 27th, 1833.—Joseph Smith received the revelation known as the Word of Wisdom at Kirtland, Ohio. (D. and C. Sec. 89).

February 28th, 1835.—First quorum of Seventy was chosen in Zion's camp.

★

From the Mission Field

DOINGS IN THE DISTRICTS.

Leeds

A social was held in the Leeds Branch on Saturday, February 17th in aid of several brothers of the Branch serving in His Majesty's Forces.

Piano and accordian selections were rendered during the evening by a non-member. Games were enjoyed by all present and supper was provided by Branch President Frederick Laycock and his wife. The Branch sisters were also responsible for the success of the evening. Approximately forty members and friends were present.

★

DEATH

HILL.—Sister Mary Hill, of the Eastwood Branch, Nottingham District, passed away on Tuesday, January 23rd, aged 76 years.

The funeral service was held at Steanor Cemetry Chapel on Saturday, January 27th, and was conducted by Brother George W. Winfield, assisted by Brother Samuel Pears, who also dedicated the grave. She was buried in the grave next to her husband and a prayer was offered reaffirming that dedication.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Purwell Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall.
8. Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall.
30, Abbotsford Pl.,C.5.

Gravesend:
16, Austin Road.

Great Yarmouth:
Johnson's Rooms,
Northgate Street.

Grimsby:
Boardman Hall,
East Marsh Street,

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
Reynolds Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road.
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool:
L D. S. Chapel,
7, Osborne Road

Wigan:
*L and Y Station

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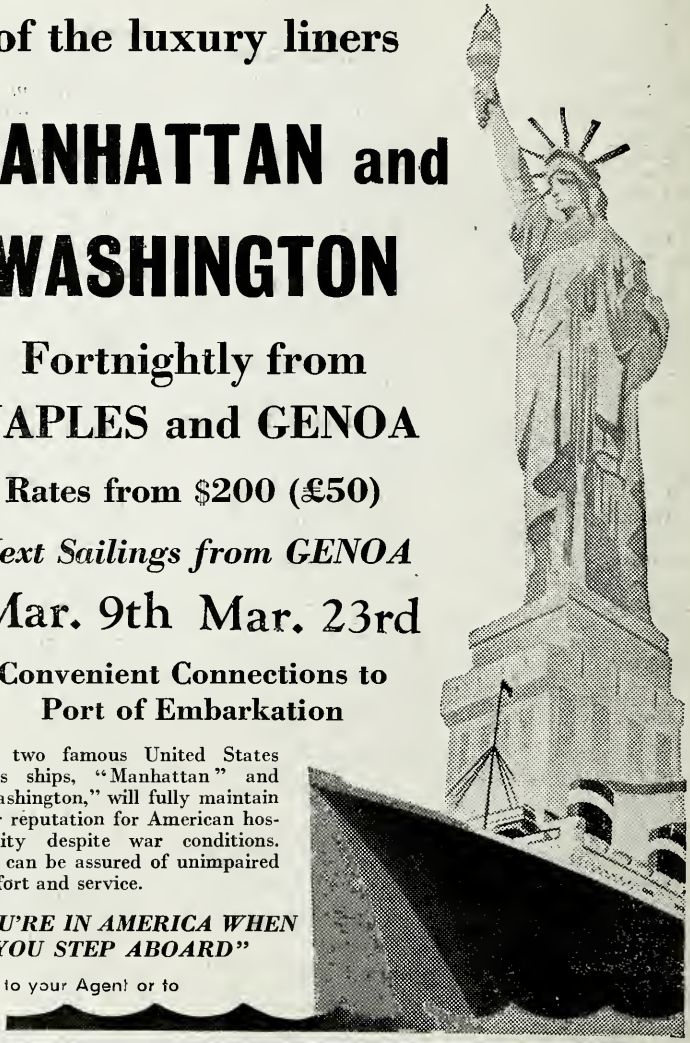

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